4:Latcham F-5 (1888-1893) 1909 SG4 Araucanians SG4

The corporeal forms which they assign to their divinities also indicate that there has been formerly an animal worship, which was possibly only a transition from totemism, and may have originated in some form of ancestor worship. Thus the *Cherruve* are represented as serpents with men's heads, *Meulen* as a lizard, *Ngurumilu* as a wild cat with a serpent's tail, *Huaillipenyi* as a sheep or llama with a calf's head, *Pichuichenyi* as a winged snake, etc., etc. These double-natured or hybrid conceptions probably represent the clans among which intermarriage was most common. For instance, the wild cat clan could marry into the serpent's clan, and *vice versâ*; the new community thus formed would be represented by the *Ngurumilu*.

In the course of time the founder of a family, especially if it became a powerful one, would be regarded as a hero, after which it was but a step to his apotheosis.

The custom of painting the face and body before entering battle may have had some connection with totemism, although the chroniclers have left us no record in this respect, contenting themselves with calling attention to this custom. At present, however, totemism seems to have given place to shamanism, and the earlier customs have fallen into disuse and oblivion.

Incest is common during the drunken orgies, no relationship being respected. Marriage among kindred and within the clan is common, and no prohibition attaches to the killing or eating of special animals, although there are a few such superstitions among the elders.

Shamanistic bodies now exist, although their origins are wrapped in mystery. Such are the *huecuvuyes*, or sorcerers, the *dunguves*, or diviners, and the *machis*, or medicine men. These groups are supposed to have certain powers over the powers of good and evil. But contrary to most shamanistic societies there is very little cohesion among their members, and no organisation, neither do they recognise any head. Their functions are practised independently, much after the system of the followers of our modern professions. They only recognise each other as colleagues, and each is respected only according to his degree of skill in imposing on the multitude. Their influence is not political, and they take no active part in the government of the tribe, save in times of tribal or national peril. They officiate as priests, however, in the few religious ceremonies that take place among the people.

Cannibalism.—At the time of the Spanish invasion the Araucanos were still cannibals, although now it is nearly a century since the last well authenticated case was recorded. This cannibalism was not general, however, and was only practised on prisoners taken in battle. The occasion was made to serve as a national feast. The prisoner was made fast to the trunk of a tree, where he became for long hours the target for the jibes, jeers and taunts of the multitude. When his tormentors had drunk sufficiently, and had worked themselves into a frenzy, he was subjected to a thousand torments, till his captor rushed forward and hacked off a limb or piece of flesh from where he thought proper with a stone

4:Latcham F-5 (1888-1893) 1909 SG4 Araucanians SG4

266 727 or shell knife. This was the signal for the rest, who came one at a time, each one cutting off a portion of flesh, until the bones were stripped and life extinct. Men, women and children partook of the feast. The flesh was sometimes roasted, sometimes eaten raw. Before life was quite extinct they opened the breast and tore out the heart, which was passed from hand to hand among the chiefs and captains, each one biting it and sucking the blood and sprinkling it to the east.

[788] In later years this cannibalism was gradually discontinued, although the prisoners of war were still sacrificed. It became the custom to slay them with a stone club, the chiefs biting the heart and sucking the blood as before, after which it was carried round the village in procession together with the head, both stuck on the points of long lances. The flesh was stripped from the limbs and the bones used for making flutes and whistles. The trunk was then thrown out to the dogs and birds of prey. The heads of the enemies slain in battle were cut off and carried in triumph to the villages, where they were afterwards used as drinking vessels in the feasts.

721 *War.*—The Araucanos were essentially a warlike race, as their prolonged resistance, of nearly three centuries, to the Spanish arms clearly demonstrates. During this long period their military organisation became much perfected.

When war was declared, one of the *toqui* (war chiefs) sent round a bloody arrow to all the other war chiefs, by a special messenger, who also carried a *quipu* or *pron* of red woollen cords with certain knots tied in it, indicating the time and place of the general reunion. This *pron* contained one cord for each chief invited, and on receiving it he added certain knots to indicate the number of followers he could muster, afterwards sending it on with much secrecy to the next chief. These reunions generally took place in the spring. Here were discussed the causes for declaring war, the arrangements for the coming expedition, the number of warriors each district should provide, and the levies of provisions to be contributed by each *reluu*. Here, too, the general in chief was elected from among the principal *toqui*.

702 Once the date of the expedition was decided, the preparations were carried on with much secrecy. The warriors were chosen, and practised in gymnastic and warlike exercises daily. A general abstinence, especially from intoxicating liquors and sexual intercourse, was adopted, while great attention was paid to the thorough preparation of arms. When the army was assembled, the general named his chiefs of divisions, who in turn selected their officers, and distributed the *cona* or soldiers.

723 Before marching it was customary to discuss the plan of campaign, and all its details of stratagems, ambushes, attacks, surprises, etc.

At the time of the Spanish invasion it was the custom to march in disorderly bodies without any attempt at formation; but experience taught them to organise their methods better, and a stricter discipline was established and bodies of scouts thrown out in advance. But no discipline was of avail when some superstitious

5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4

728 of the same. The usual speeches were made and agreements concurred in. A white llama was killed, and each headman present consumed a bit of the heart while the canelos were anointed with the blood of the llama. A hole was dug in the ground and therein were buried arrows, tokis, and other instruments of war. The hole was then filled up and a canelo planted over it.

CANNIBALISM

266 From the accounts left us by Gonzáles de Nájera (1889, pp. 54, 56), Bascuñan (1863, p. 43), Rosales (1877–78, 1:125), and others, there can be no reasonable doubt that a certain amount of cannibalism in connection with the killing of war prisoners was practiced by the *Araucanians*. As to the purpose, our sources are not clear; magical acquisition of power does not seem indicated. In some cases the captors cut flesh off the living captive, broiled it, and ate it; in other cases they burnt the bones of captives, reduced them to powder, and drank the powder mixed with lime; in still other cases the more common custom, the heart of the captive was cut out, sucked, and bitten into by the headmen and sometimes by others as well, or was cut up into small bits and each ate a bit—as was the common custom with the hearts of sacrificed animals.

Some of our early sources—Ofia (canto 2, 1917, p. 86), Fernández (1611, cited by Medina, 1882, p. 217) and Molina (1878 a, p. 253; 1901, p. 165)—mention human sacrifice proper among the *Araucanians*, but without giving convincing evidence or details. There is a greater probability that it did not occur. (For summary and discussion of evidence, cf. McClafferty, 1932, pp. 27–29.)

CYCLE

844 **Birth.**—It was taboo for an expectant mother to stand on the threshold of the hut. To give birth within the family hut was thought to bring evil upon the inmates. When travail began, the woman, accompanied by a relative or friendly midwife, retired to a temporary shelter near a stream or the sea. Delivery was in kneeling position. Midwives showed considerable skill in cases of difficult delivery, and practiced cephalotomy when they thought it indicated (Claude Joseph, 1933–34, p. 713). The umbilical cord was ordinarily cut with a flint knife (Latcham, 1922 b, p. 561). Various plant medicines were used to facilitate delivery; also, recently at least, a decoction of *Datura stramonium* to deaden the pains; and during and for a while after delivery, the mother took no cold drink (Guninda, 1936, pp. 561, 855, and passim).

846 The mother bathed the infant and herself in a stream or in the sea right after birth. After remaining in seclusion 8 days, or in some cases less, she returned with the child for the naming feast. At this

7:Padden H-4 (no date)1957 SG4 Araucanians SG4

101 131 175 interested is limited to the widest Spanish designation, that is, those Indians between the Nuble and Imperial Rivers, and, more precisely, the area which today comprises the province of Arauco. This tiny province, some sixty miles long and twenty wide, was the focal point of Araucanian resistance.

175 The Spanish conquest of Araucanian Chile began in 1550 when Pedro de Valdivia and his followers built a fort and founded the town of Concepción on the northern bank of the Biobío River. From this point they moved south, inflicting military defeats on the Araucanians and dividing them in encomienda. Within three years the Spaniards had ranged below the Calle-Calle River, founding towns and reducing most of the Indians to servitude. The Indians were restive under this imposition of Spanish dominion, but offered no openly unified resistance. On the heels of this initial pacification Valdivia brought in experienced prospectors and miners from Santiago to search out the gold deposits that were believed to exist. The gold-seekers enjoyed incredible success: several strikes were made which yielded nuggets the size of almonds. *"Desde agora,"* quoth Valdivia, *"comienzo a ser señor."*[4]

169 But the Araucanians were not of like mind. Rapid development of the mines and discoveries of new ones portended undisguised slavery. Under such apprehension the Indians of Tucapel contrived a cunning trap for Valdivia into which he fell, and he was then killed and eaten.[6] This signal event inspired a general uprising which lasted for four years, ending with the death of the Indian leader Lautaro in the battle of Peteroa in 1557.[7] Although the general rebellion was ended at this time, the War of Arauco was begun. The Indians of Arauco, Tucapel, Catiray, and Purén (the present province of Arauco and its peripheries) stubbornly resisted effective Spanish settlement. This phase of the struggle lasted 644 until 1598, when the Indians captured and ate Governor Martín García de Loyola.[8] There followed a spontaneous rebellion of subjugated Indians from the Maule River to Osorno in the south: every Spanish town worthy of the designation was wiped out below the Biobío, with the exception of Castro on the Isle

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[5] Alonso de Góngora Marmolejo, "Historia de Chile desde su descubrimiento hasta el año de 1575" (in *Colección de historiadores de Chile y documentos relativos a la historia nacional*, 49 vols., Santiago, 1861-1942), vol. 2, pp. 33-34 (this collection will hereafter be cited as CHC). Marmolejo came to Chile with Valdivia in 1549, hence he wrote with considerable experience and authority. His work is fundamental to the study of Araucanian culture.

6 *Idem*, pp. 37-39. Marmolejo's account of Valdivia's death is based on an eyewitness account, hence it is more acceptable than are the many others that are based on rumors and hearsay.

7 For a survey of the first general uprising see Encina, vol. 1, chaps. viii and ix.

8 *Idem*, vol. 2, chap. xxiii; also see Gregorio Serrano, "Relación de lo sucedido en Chile desde veinte de diciembre de noventa y ocho hasta primero de mayo de noventa y nueve" (CHC, vol. 45, pp. 227-233).

7:Padden H-4 (no date) 1957 SG4 Araucanians SG4

of arms to enlist the support of the local Indians for his designs.[42] As incomplete as this description is, it does give evidence of a relatively sophisticated politico-military organization which stands in sharp contrast against that of the first generation of estado caciques.

Development of religious beliefs among the Araucanians is a most difficult postulation because we know so very little about their pre-Hispanic religious ideas. The chroniclers generally agree that the spirits of Araucanian ancestors formed an important cult, each kinship group having an ultimate progenitor whose spirit was called *Pillán*. This spirit was believed to be immanent, and so could be propitiated. Before going into battle the Indians sometimes sought divination from oracles, and once having gained a victory in a given locality through the intercession of supernatural forces, they believed that they could not lose a subsequent battle in that particular place.[43] Given the immediate religious background of the chroniclers of the sixteenth century, one in which religious and nationalistic sentiment were perfectly united, and the omnipresent tradition of the *Reconquista*, one must always wonder if the early chroniclers reported what the Indians actually believed, or if they instead reflected the paths of their own cognition.

As the Spaniards made war in the name of an omnipotent God, the Araucanians appear to have rationalized a deity for their own defense. There were innumerable Pilláns hovering over every locality, and in the absence of concerted missionary effort they doubtless remained. In describing an Araucanian ceremonial that he witnessed in 1629 Bascuñan depicts an interesting bit of symbolism which suggests the evolution of a super-Pillán. The occasion of ceremony was the execution of a Spanish captive. Involved in the execution was a lance with three knives fixed to its end, representing the three butanmapos. After the captive's brains had been dashed out, his capter took from the lance that knife which represented his personal region of Araucania and used it to cut out the victim's heart. He sucked its blood, took tobacco smoke and blew it to the heavens, then passed the heart around to the other chiefs for similar usage, after which it was divided and eaten.[44] The three knives symbolized Araucania, and the sucking of blood was a

42 Gerónimo Pietas, "Noticias sobre las costumbres de los Araucanos" (Gay, II, pp. 489-493).

43 Marmolejo, p. 172; Nájera, p. 48; also see Latcham, *La prehistoria chilena*, pp. 193-194. Cooper (pp. 742-752) makes a noble attempt to unravel the confused threads of early Araucanian religious belief.

44 Bascuñan, pp. 39-43. The author was a captain of Spanish infantry and the son of Alvaro Núñez de Pineda, *maestro de campo general*, one of Chile's distinguished soldiers. In 1629 the Araucanians crossed the Biobío and fell on Chillán. They captured Bascuñan and took him back to their stronghold. His captivity was one of those story book affairs, almost too romantic and dramatic to be real. He was befriended by Maulican, a powerful chieftain

7:Padden H-4 (no date)1957 SG4 Araucanians SG4

form of thanksgiving to the Pillán for victory. This ceremony closely approaches the abstraction of Home, Country, and God.

Later in his captivity Bascuñan had occasion to spend several days in the company of one of the small sons of a chief. One afternoon he asked the child if he would like to learn how to pray. The boy answered affirmatively; he had already learned something of prayers from a Spanish captive. With little instruction the child recited the Pater Noster in Spanish, but without understanding what it was he was reciting. Bascuñan, speaking Araucanian fluently, decided to teach him in the Araucanian tongue. The child was delighted to understand the recitation. The trenchant Bascuñan then asked him if he understood the idea behind the prayer. Yes indeed, was the reply. God could be none other than a great Pillán, superior to other Pilláns.[45] Bascuñan registered satisfied delight. The question is, should he have been so delighted?

In order to maintain a spirit of unqualified resistance the leaders of the estado, who manipulated majority opinion, instituted indoctrinational forms for boys and youths. Beginning at six years of age boys were taught the use of military weapons. By observing him the boy's tutors would decide which weapon he was most proficient with, and then he would be trained as a specialist in the use of that weapon. At the same time he was arduously trained in running and swimming.[46] Another type of training begun at this early age was the torture of Spanish captives. The boys were given knives and living Spaniards, then instructed in the arts of slow dissection, roasting, and eating.[47] They were further required to memorize certain verses which recounted Spanish offenses since the beginning of the war, and were made to recite them at the command of their elders. In this way a boy became a man with a clearly fixed purpose in life. As a youth the Araucanian would speak thus of his lance:

> This is my master: it does not order me to dig for gold, or carry food or firewood, nor to herd cattle, or to follow it about. And since this master sustains my liberty, it is with him that I wish to pass.[48]

There was seldom talk of peace in the estado. Even a chief, if he dared speak

of the estado, and likewise the son of a famous warrior. When the other chiefs learned of Bascuñan's identity they demanded his head to use as a trophy to incite peaceful Indians to war. By chicanery and ruse Maulican saved him, and after some months of comfortable captivity returned him to his own people. His account of the adventure is invaluable, although it is somewhat tiresome to read. He was a criole and educated in Chile. He apparently felt compelled to show that a criole scholar could hold his own with a peninsular, hence his excessive quotation from and reference to classical authors.

45 Bascuñan, pp. 155-156. Also see Córdoba y Figueroa, *Historia de Chile* (CHC, vol. 2, p. 26).

46 Olaverría, p. 23.

47 Nájera, p. 60.

48 *Idem*, pp. 61, 105.

7:Padden H-4 (no date) 1957 SG4 Araucanians SG4

of peace in war council, could be cut down on the spot by the nearest soldier. Apparently it was quite common for the warriors to kill any Indian who spoke of peace, or who was suspected of having the word in his mouth. Nájera describes a rigorous "inquisition" by the warriors to suppress the minority who wanted to farm rather than fight. Christianity was also forbidden. In the course of time many Indians were introduced to its tenets through close contact with the Spanish, especially the Indians who lived around the Spanish settlements. After the disaster of 1598, of course, the towns were no more. Many of the Indians had become reconciled to Spanish occupation and were genuinely converted to Christianity. Now they were exposed to the mercy of the estado's inquisitors. From what we know, it did not go well with them.[49] Standing in opposition to Christianity was an apparently well-defined Araucanian concept, to wit: the Indian way of life is the only one; those who die in war against the Spanish go to another land where they enjoy more women and luxuries than they ever had in this life; there is nothing to fear in death.[50]

Araucanian opposition to Spanish intrusion was not confined to the field of battle. At all times they waged psychological warfare with consummate skill. While they always celebrated a victory over the Spaniards, and let the settlers know of their celebration, they never disclosed the identity of the fort or community that had fallen.[51] With great finesse they obstructed Spanish intelligence, keeping the enemy in a state of worried ignorance. It is relatively certain that human flesh was not eaten by the Araucanians in pre-Hispanic times except in times of dire necessity.[52] With the advent of the Spanish invasion, however, the eating of Spaniards became institutionalized. Time and time again the chroniclers tell of Spaniards being eaten, in whole and in part, and sometimes, their horses with them. Since there does not appear to have been a tradition to support this practice, nor any magical or superstitious belief connected with the act, it seems reasonable to assume that it was developed for its propaganda value. This would represent an intended clash of values. Discovering the abhorrence with which the Christians viewed cannibalism, the Araucanians appear to have developed it as a cultural opposite, a symbol of resistance. The great chief of Arauco, Caupolican, in hurling a challenge at Governor García Hurtado de Mendoza, boasted that

49 *Idem*, pp. 100, 119, 60, 163, 70; "Tratado de la importancia y utilidad que ay en dar por cautivos a los indios rebelados de Chile," 1599 (José Toribio Medina, *Biblioteca hispano-chilena, 1523-1817*, 3 vols., Santiago, 1897-99), vol. 2, p. 13.

50 Olivares, p. 40.

51 Nájera, pp. 75-76, 98, 100.

52 See Cooper, p. 732 and José Toribio Medina, *Los aborígenes de Chile* (Santiago, 1952), pp. 220-221. Marmolejo (p. 57) states that in the spring of 1556 the Indians were visited by a terrible plague (called *chavalongo*). In the aftermath of famine the Indians turned to cannibalism as a means of survival.

7:Padden H-4 (no date)1957 SG4 Araucanians SG4

he had eaten the previous governor (Valdivia) and would do the same with him.[53] In some cases, even the well-picked bones of Spaniards were consumed in wine after being burned and powdered, the idea being that no memory of the Spaniards should remain.[54]

Another Araucanian device was the making of flutes from Spanish shinbones, most often extracted while the victim was still alive. On occasion the victim was forced to play his shinbody on his own shin bones.[55] After the Indians developed their own cavalry they used the shinbones in lieu of trumpets. Nájera describes the sound they made as one which was doleful and hideous, producing depression in those who heard it.[56] One can but imagine the effect on the settlers produced by a night-riding horde, sweeping over the country side, accompanied by its unearthly music.

The Araucanians had still other ways to indicate their scorn for Spanish culture. On occasions they cut limbs and made crosses upon which to crucify their captives before roasting and eating them.[57] In their treatment of captive Spanish women the Indians made calculated mockery of the enemy's institutions. The conquerors' ladies were highly prized by the chiefs, who used them as concubinary slaves. In 1605 a new Spanish governor, Don Alonso García Ramón, came down from Lima with 1000 troops. With this show of force he opened negotiations with the caciques of the estado for return of female captives, offering Indian hostages in exchange. The chiefs of Arauco decided to part with some of their prizes, and at the appointed time produced the prisoners. Before waiting husbands and fathers the women appeared, collarned, lousy, naked below the waist, and, more often than not, visibly pregnant.[58] Now we know that the Araucanians had the same ideas of physical propriety as did the Spaniards. Both made the same distinction as to public and private parts of the anatomy.[59] It was by intention alone that the chiefs of Arauco forced their unfortunate victims to appear thus before their menfolk. The chiefs of Purén, although they liked the Spanish no better, provided coverings with which their captives could hide their shame.[60]

The foregoing brief review of Araucanian culture in its history has embraced the outward manifestations of change rather than its internal mutations. Two principal aims have directed the study: one intended to restore the chronology

53 García Hurtado de Mendoza, "Relación" (Gay, I, pp. 183-184).
54 Nájera, p. 54.
55 *Idem*, pp. 53-54, 54-57.
56 *Idem*, p. 113.
57 *Idem*, p. 58.
58 Nájera, pp. 118, 67-71. The author also stated that over 500 Spanish women had been taken captive and at the time of writing some 200 remained in captivity (pp. 37-38).
59 *Idem*, pp. 46-47.
60 *Idem*, p. 69.

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

Suicide was committed by hanging. It was not infrequently committed by a woman grieving over an irremovable cause, especially a married woman who found herself in an unbearable situation, such as having to live in a forced marriage to which she would not or could not adjust, or because she was being beaten at every slight provocation by a husband with an uncontrolled temper. "In my 50 years among the Mapuche," said a non-Araucanian missionary, "25 instances have come to my knowledge in which a woman hung herself; the most recent one occurred two years ago [1945]. When a man returns home and does not find his wife there, or finds that she has left no word for him, he knows that she has hung herself. A woman usually finds a most isolated and unfrequented place to do so. She selects an elevated place on which to stand, ties her belt about her neck, ties the other end of the belt to a branch of the tree which she has bent down, and then releases the branch. She then dangles in midair and dies. People help the man search for her. If they do not find her, they wait until they see large numbers of jote [Chilean vultures] flying about in one place. Jotes gather where there is dead meat. They know then that her body can be found there."

A man is known to commit suicide when rejected by his sons—almost without exception a son is submissive and deeply respectful toward his father all his lifetime. A non-Araucanian teacher told of a suicide of a father: "This happened a few years ago—it is the only instance of suicide in this area in the past 10 years. It was generally known that the man and his wife quarreled and that the older sons sided with the mother. During a quarrel one of the sons injured his father with a hoe. The father took a horse and left the ruka. Later he was found dead, hanging from a tree not far from the ruka. Every Mapuche tried to hush the affair for fear the Chilean police would exhume the body to ascertain whether the death had been due to violence by another—a thing for which persons are imprisoned. The father, however, took revenge, it was said. Periodically, over a long period of time, he came back to his ruka. No one ever saw him, but he slammed the door when he entered, howled about the place, and sometimes caused the fire to flare up. The young children were afraid to be in the ruka; even the older sons did not wish to be in it alone."

Cannibalism was not part of the Araucanian culture. "Very old people have told that in very early times it sometimes happened that our people did not have enough to eat and that from sheer hunger a few lost their minds; such persons sometimes ate the meat off other Mapuche who had died. But at no other time did Mapuche eat humans."

10: Hilger E-5 (1946-1952) 1957
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Argentina

customs than I do. And his brother, the cacique, knows less. How can he know? He spent 30 years of his life in Buenos Aires; he was taken there as a captive by the soldiers when he was still a boy." 152

Quarreling was probably a less frequent affair formerly than it is today; in the early days persons were given specific training as children in living agreeably together. An informant in her eighties found her young daughter-in-law, who lived in the same house with her, quarrelsome, "like too many young people today are. Instead of quarreling with her, I told my son to move away from here. And I have already told my youngest son to live away from here, too, when he marries." 578

Murder by violence was a rare thing; death caused by poisoning as revenge was a rather frequent affair; death as a penalty was institutional (cf. p. 348). A non-Araucanian missionary knew it to be a verified fact that dehydrated frogs and lizards and certain plants were used as poisons in revenge. An Araucanian in his eighties, when a young man, had been told by his father not to use poison; his father wanted his children to be "clean" people. "That is why I do not know many poisons. The only one I know is fanapue; it is made from the gall of frogs, and it is deadly." He continued, "We poisoned our own people; but an enemy in war, for whom we had a hatred because of his cruelty or otherwise, we knocked down, held him down, and while he was still living, we took out his heart, cut it into pieces, and threw the pieces in all directions. This was our revenge." When asked if the pieces were eaten, he answered with emphasis, "No, no, no; we never did that." Cannibalism was not part of the Araucanian culture. [278] [127] [266]

Profane expressions were not used; words of imprecation and insult were. After some persuasion, and having been assured that no person present would take offense, since his words would not be directed toward anyone in particular, a 51-year-old man gave the following as samples of imprecations: "Look out. Be careful of what you say, or great harm will come on you [probably a threat of witchcraft]," and, "I heard your words. And now I want to know why you spoke badly about me," and, "You have a wekufü [equivalent of devil] in you. And now you want to do me harm." A 59-year-old woman would not give samples of insulting expressions; they were too ugly, she noted. After some hesitation, she said, "They are very ugly indeed; they are about sex. A man says them to a woman, and a woman can say them to a man about his sex, too. I cannot tell you all the bad things that we say to each other when we get angry."

Occasionally suicide was, and still is, committed. The woman hangs herself; the man cuts his throat with a knife, or stabs "his heart 762

2:Garcilaso de la Vega 1-5 (ca. 1568) 1871
SE13 Inca
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He exclaimed:—"Shame upon you for being so imprudent as to believe the words of a vanquished and bound slave. Tell me! will not a man in that position promise anything? But will he fulfil his promise when he is free?"

Another story respecting this death was told by a Spaniard named Francisco de Rieros, a native of Truxillo, who was then a captain in Chile, where he possessed Indians. He came to Peru soon after the disaster, and said that the Indians passed the night after their victory in dancing and great festivity. During each dance they cut a piece out of Pedro de Valdivia, and another out of a priest who was tied up near him, and ate the pieces before them. While this cruelty was enacting, the good governor confessed his sins, as also did the priest, and at last the torments of both were ended. It may be that, after that captain killed the governor with a club, he was eaten by the Indians, not because it was their custom to eat human food—for these Indians never do so—but to show the rage they felt against him for his great deeds and for the many defeats he had inflicted upon them.

From that time they adopted the plan of forming in many separate squadrons to fight against the Spaniards, as is described by Don Alonzo de Ercilla, in the first canto of his *Araucana*.[1] The war was kept up for forty-nine years,

That the countriner in there said not to have been the leader Caupolicon, but a barbarous chief named Lecovia.

[1] Hacen en campo y muestranse en formados
Escuadrones distintos, muy cerrados,
Cada hila de mas de cien soldados,
Entre una pica y otra las flechuras
Que de lejos ofenden denodadas
Bajo la protection de las picas
Que van hombres con hombres, como digo
Hasta romper a pica el enemigo.

Si el escuadron primero que acometa,
Por fuerza viene a ser desbaratado,
Tan presto a socorrerle otro se mete,
Que casi no da tiempo a ser notado: